

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## CONNECTICUT MISSIONARY SOCIETY.

(Concluded from page 622.)

Before concluding our extracts from the Twenty-Fifth Report of this Society, we wish to state, what indeed is abundantly manifest in the quotations we furnish, that at no period has there been opened before it a wider or more promising field for usefulness. In addition to those parts of New York, of Pennsylvania and Ohio, which are in a great measure unblest with the labours of a christian ministry; we can mention Kentucky, Tennessee, Indiana, Illinois and Missouri, a sufficient territory to form the seat of a mighty empire, and which embrace a population already great, and increasing with unexampled rapidity. And not only are missionaries needed, but the people are sensible of their spiritual wants, and requests for missionaries are made with frequency and earnestness.

The labours of a minister always valuable, are in a newly settled country of unspeakable importance. The habits of the new community once established, will descend to their children. If correctly formed, formed with a strict reference to the duties which they owe to God, and to their fellow men, the habits of a people are the most precious legacy bestowed upon survivors, and one which will extend a silent but powerful influence through successive generations. The state of those parts of our country which the Connecticut Missionary Society has selected for the scene of its labours is such, that its missionaries in their communications speak much of the wide field before them and of the need of additional labourers. We hope that the liberality of the churches will enable this excellent institution to extend its operations throughout the States into which its missionaries have entered; and that these devoted men who go out weeping bearing precious seed, may come again rejoicing, bringing their sheaves with them.

A peculiar inducement to liberality in this good cause we will mention. Some parts of the States and Territories visited by these Missionaries, are in a considerable degree settled by emigrants from New England. Among them are many of our acquaintance, of our friends and relatives. They wish for the benefits of missionary labour and they express that wish. They look to us as those whom God has made the almoners of bounty,—the stewards of divine riches. Shall they look in vain? Shall we not rather give with a liberal hand, looking forward to that period when earthly privileges will cease, and when an assembled world shall be divided into two clas-

ses, those who are interested in a Saviour's merits, and those to whom he will say *I never knew you.*

We continue our extracts from the Narrative.

IV. The Southern and Western parts of Ohio, constitute another missionary field, into which the Trustees have been able to send only a few labourers.

The Rev. William Boies was connected with a church and congregation in the town of Waterford in the county of Washington. The labour which he performed as a missionary, was chiefly within a few miles ride from the place of his residence. A communication has recently been received, giving information of the decease of Mr. Boies. It seems that he was taken from his labours in September last. The person who is administrator on his estate, has forwarded the journal of service which Mr. Boies performed for the Society, the beginning of the past year, amounting to six weeks.

The Rev. William R. Gould still resides at Gallipolis. He has spent thirteen weeks in the service of the Society; travelled nine hundred sixty-two miles, and preached ninety-seven sermons.

The Rev. Abraham Scott resides at Smithfield, in Jefferson county. His journal of missionary services gives an account of twenty-seven weeks, spent in the employment of the Society; fourteen of which were in 1822. In the period embraced in his journal, he travelled thirteen hundred miles, and preached one hundred forty-one sermons. In his communication of November last, Mr. Scott observes, "The situation of many, in different parts of this country, with respect to the gospel, is truly lamentable. Some, not more than two or three times a year, have an opportunity of hearing a gospel sermon, at least by those whom we should call orthodox divines, and many are almost entirely destitute of the means of private instruction. Many families have not a sermon, nor a religious book, in their houses; and some, not even a Bible; so that in every sense of the word, they are perishing with lack of vision. What is done for them, is to be done by Missionary Societies and other charitable institutions and individuals." To this description, Mr. Scott says there are some few exceptions; in which social meetings for religious exercises on the Sabbath have been commenced. He

mentions also that the Steubenville Presbytery is about to form itself into a Tract Society, by the efforts of which it is hoped, a portion of that moral darkness may shortly be dispelled.

The Rev. Matthew Taylor is stationed at Columbus. The moral and religious aspect, of many places visited by Mr. Taylor, is far more pleasant than most other portions of that desolate region.

V. Kentucky continues to present an interesting and extensive field for missionary operations. In various sections of the state, there are rich and populous towns, where able, prudent, and faithful ministers, if such could be obtained, would be cordially received, and furnished with ample means for their temporal support. Many other places present much encouragement to the exertions of missionaries.

The Rev. Eli Smith, having a congregation under his pastoral care in Frankfort, has been able to devote but a small portion of his time to missionary labours. By his journal recently received, it appears that he has charged the Missionary Society for the labour of eleven weeks. "My labours," Mr. Smith writes, "have been confined to the counties of Scott, Woodford, Franklin and Henry, upon the Kentucky river. There is no Presbyterian minister within about twenty miles of me, in any direction—that is to say, for forty miles square, embracing a population of forty or fifty thousand souls, I am the only Presbyterian minister. In this field of forty miles square, I have preached, taught the people, assisted in instituting one or two Bible Societies, formed four Bible Classes, embracing persons from fifteen to seventy years of age. I have divided this field into districts, about as large as parishes in New England. In each of these districts, I have organized, or re-organized, a little church. In one of these districts I instruct the Bible class and preach, every week. All the districts I have united together in one congregation, except the one in town; for in good weather, they will attend the sacrament of the Lord's Supper from the different districts. When one district is able to support a preacher, I shall leave it, and plant the vine of the gospel in another place, and so on." The success which has attended the efforts of Mr. Smith, and the prospects of usefulness presented around him, are such as afford much encouragement to exertion.

The Rev. Lyman Whitney returned from his mission to Kentucky, in May last, having performed twenty-two weeks of missionary service, which was not em-

braced in the last Narrative. During the period occupied in the accomplishment of his mission, Mr. Whitney explored large sections of the western and central parts of the state, and passed through the state of Tennessee to Alabama. In the opinion of Mr. Whitney, a considerable number of congregations, in Kentucky, are already prepared to receive ministers of respectable talents and correct sentiments, and are both able and willing to provide liberally for their support. In many places, where the institutions of religion, are not duly appreciated, partly because their benefits are not understood, there is a population sufficient to constitute large and respectable congregations, and they could be brought together; and it is thought that the efforts of pious, prudent and faithful missionaries, might, in a short period, accomplish this desirable object. The following are extracts from Mr. Whitney's journal. "I travelled to Bondstown, Nelson county. This place, which is the seat of justice, is situated in a healthy and fertile region of country. The population is 800, many of whom are wealthy and intelligent. The town and adjacent country contain a numerous Society of Catholics. They have an elegant Cathedral, which has been erected on a liberal plan, and at which two Bishops and twelve priests usually officiate. They have a seminary of learning and a nunnery. The Presbyterians are about forty in number. This, and the society at the Big Spring in the same county, may conveniently unite in the settlement of a pastor, which was formerly the fact, and is again contemplated. The majority of the inhabitants are protestant, and the most of them, it is presumed, are Presbyterian in sentiment and feeling. Having passed a few days in this place, I visited Springfield, Washington county. This is the county seat. The population five hundred. There is a society of Presbyterians here, which, in connexion with a large society at Lebanon, eight miles distant, has usually been the pastoral charge of a clergyman. They are now destitute, but furnish one among the most eligible settlements in the state. In Stamford, and another congregation ten miles distant, in Simon county, I passed several days, and preached repeatedly. This is a populous and fertile county, and the two congregations would be able and willing to pay a liberal salary should a clergyman be settled among them, with whom they should be pleased." Various other places are also noticed as eligible stations, and which it is highly important to



have occupied by an intelligent and evangelical ministry. Probably, in no portion of the western country are greater encouragements presented for missionary operations. It is expected that Mr. Whitney will return into that country, and become established in some one of the congregations, to which allusion has been made.

VI. Indiana is a field in which but two missionaries have been employed. The destitute condition of the increasing population of this state, as to moral and religious privileges, is such as imperiously calls for the benevolent exertions of all who take an interest in the welfare of the American churches.

The Rev. Isaac Reed has laboured in the service of the Society thirty and an half weeks. In his letter of January 3, 1823, he says, "I am situated on the west side of the main White River, about three miles from the river, a little more than one hundred miles north of the Ohio River, nearly a hundred west of the Ohio state line, and about fifty miles west of the Wabash River, at Fort Harrison. Fort Harrison is sixty miles above Vincennes. I am two or three miles within the new purchase made of the Delaware Indians in the autumn of 1813, and forty-five miles down the river from Indianapolis, the new and permanent seat of government of the state. The nearest minister to me of our order is Brother Proctor, at Indianapolis. The next is south seventy miles. The next is south-west, at Vincennes, eighty miles, or over. And within these above mentioned points, there are twelve towns. By towns, I do not mean townships; of them there are a vast multitude; but I mean places laid out and sold in building lots. And there are five Presbyterian churches, all without a fixed and regular supply, and generally without any supply, except the little church of Bethany, to which I minister. The Trustees will see, by this, how great need there is of their help in these parts. The General Assembly of the Presbyterian Church has two missionaries in the state about half of the time, for six months. Besides that there is none, except those employed by your Society." In another communication dated June 3d, he observes, "We believe the cause of religion, in the Presbyterian church, to be gaining in this new state. And though we have but few labourers and a wide field, yet we think we can trace some marks where the labourers have been." Under date of August 27th, Mr. Reed says, "I have now a parochial

charge, having been, on the 9th instant, duly installed in the Bethany church in my neighbourhood. We have lately admitted seven new members. After speaking of his insulated situation in regard to ministerial connections, and the disappointment of a certain congregation who were expecting a minister to settle with them, Mr. Reed adds, "I am therefore still on the frontier—no minister located between me and the Mississippi, two hundred and fifty miles, settled more or less all the way; none between me and Lake Michigan on the north, settled about eighty miles—none in any direction nearer than last fall, except Brother Proctor, engaged at Indianapolis for one year, and that nearly expired. Here, then, I dwell in the midst of a wide field, with thirty poor people, members of the Bethany church, around me, and a number of little churches, a good way off, begging for aid." In a communication dated November 27th, after specifying a tour which he made to the Wabash, Mr. Reed observes, "I found, Sir, upon the bank of the Wabash, a woman, who appears to be one of the Lord's sheep, and the mother, I think, of eight children, who, though formerly a member in good standing in Kentucky, from her frontier situation and obscure condition, had not heard but one sermon from a Presbyterian minister, in nine years, and had not enjoyed the communion of the church, for thirteen years. It seemed as though her heart leaped for joy, at the opportunity of again hearing the joyful sound. She had a Bible, and, I was told by her neighbours, that she uses it much."

The Rev. David C. Proctor has been labouring at Indianapolis, but has performed no service on account of the Missionary Society. In a letter recently received, dated at Springfield, Ken. October 15th, where he had been to attend the meeting of the Synod to which he belongs, Mr. Proctor says, "I am happy to inform, that I have reason to believe God gave some increase to my labours the last year. A church was formed consisting of sixteen members. A meeting-house was erected. We had a sabbath school of fifty to eighty scholars. I consider the prospects of usefulness in this country good. 'The harvest is great, but the labourers are few.' And if ever the anxious cry was heard, out of Macedon, it has been heard, and is still heard, in this land of famine, 'not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.' But we hope the time is at hand, when the peo-

ple of God will take their harps from the western willows, and attune them anew to the praises of Zion."

The congregation at Indianapolis, who have been favoured with the services of Mr. Proctor, held a public meeting, on the 20th day of September last, at which the following resolutions were passed, and transmitted to the Secretary—

"On motion, Resolved unanimously—That the thanks of this congregation be tendered to the Connecticut Missionary Society, for the services of the Rev. David C. Proctor amongst us in the spring of 1822; and that, the Society at this place very highly appreciate the christian benevolence of their eastern brethren, who, in addition to their exertions to promote the interest of religion in their own country, and also to spread its light among the nations of Asia and the Indians of America, are doing so much to supply with the preaching and ordinances of the gospel, the destitute new settlements in our western country.

"Resolved—That a copy of the above resolution be transmitted to the Connecticut Missionary Society.

"ISAAC COE, Chairman.

"JAMES M. RAY, Secretary."

VII. Illinois is a field for missionary operations, not less interesting and important, than Indiana. In this state two missionaries were employed, the past year.

In addition to the fields for the missionary operations of the Society, which have already been noticed, the Trustees have, the past year, been induced to designate another, in which missionary labour is greatly needed, and which presents encouraging prospects of success. This is East Tennessee. In reference to this field, two young gentlemen, from the Theological Seminary at Andover, received from the Trustees, a missionary commission, viz. Messrs William Shedd and William W. Niles. Having previously received ordination as Evangelists, they commenced their journey to the South, the latter part of September. Mr. Shedd took passage, by water, to New Orleans, where he will probably spend the winter, and, in the ensuing spring, proceed up the river to Tennessee. Mr. Niles proceeded, by land, directly towards the field of his labours.

By the facts which have now been stated, and the extracts which have been made from the journals of the respective missionaries, it may be seen that the amount of labour performed the past year, is probably greater than has ever before been accomplished in the same period.

Besides the services, which are presented to view, in the preceding Narrative, much has been done by the missionaries, which does not appear. A detailed account of the ministerial labour performed, with individuals, in families, in schools, in the social circle, and in the apartments of the sick and dying, would swell the Narrative much beyond the ordinary size. In settlements where the institutions of religion are not established, and the ordinary means of grace are not regularly enjoyed, the services referred to are an important addition to the public preaching of the word. To these services, accompanied or followed by the energetic influences of the Holy Spirit, multitudes can doubtless ascribe their first serious impressions on the subject of religion, their first compunctions for sin, and their first emotions of joy and peace in believing.

#### LIFE OF HOWARD.

In the year 1818 there was published in London, "Memoirs of the public and private Life of JOHN HOWARD, the Philanthropist, compiled from his own Diary, in the possession of his family; his confidential letters; the communications of his surviving relatives and friends; and from other authentic sources. By James Baldwin Brown, Esq." This work we have never seen, but have been gratified with reading a Review of it in the Evan. and Lit. Magazine, which contains, so far as the article has been published, a very interesting narrative of Howard. We here find an account of the feelings of Howard on the great subject of religion, and are able to trace the streams of benevolence which refreshed and gladdened so many wretched beings, even in distant countries, to the fountain of Christian love in his own bosom.

He was born about the year 1727 at Clapton, in the parish of Hackney near London. His father was an upholsterer and a carpet-warehouse-man, in which trade he acquired a considerable fortune. The elder Howard, was a Dissenter of Calvinistic principles; and as to church government, an Independent.—He selected for his son, as was very natural, tutors who agreed with him in religious views, with the design of training up the boy in his own way, and preparing him to pursue a trade. In conformity with this design, at a suitable time he was put as an apprentice to a large wholesale grocer in London. The father died before the son's apprenticeship expired; and he having no taste for the business in which he was engaged, purchased his time of his master, and in due season took possession of the ample estate which by will was left to him. By



the appointment of the father however, the young man was not to come into possession, until he reached his twenty-fourth year: yet such was his prudence, that he was entrusted with the management, in great part, of his fortune. The executors had no reason to repent this confidence; for young as he was, he improved the estate, and at the same time gave tokens of that benevolence which afterwards placed him above any man of his age.

In early life, he made a tour to the continent of Europe, where he either acquired or strengthened a taste for the fine arts, and collected paintings and other works of art for the adorning of his seat in the country.

After spending a year or two in this way, he returned, and employed his time in the improvement of his mind, and in discharge of social and religious duty. Under the influence of religious education and pious example, he early imbibed principles of religion which never forsook him. He was a Dissenter, as his father had been, of the *Independent* order, and a moderate Calvinist.

His constitution was predisposed to consumption; and therefore his physicians put him on a very strict dietetic regimen. The habit thus formed, continued as long as he lived. No man was ever more abstemious. Yet nothing could guard him against the attacks of sickness. During a violent fit of illness, he was attended on by a Mrs. Sarah Loidore, with such extraordinary kindness, that, after recovery, he felt impelled to offer her his hand. The age of this lady was more than double of his own. She remonstrated against the imprudence of the proposed connection; but Howard persevered and they were married! He acted the part of an exemplary husband; and she that of an affectionate wife, for a few years; and they were separated by death.

On this event, he broke up house keeping, showed his customary generosity by distributing such parts of his furniture as he had no occasion for among the poor-housekeepers in his neighbourhood, and resolved to go abroad. His intention was to go first to Lisbon, then lying in ruins from the effects of an earthquake. But the packet in which he sailed was taken by a French privateer. His captors treated him with great cruelty, and he suffered extremely both on board the privateer, and in prison at *Brest*, whither he was carried. He was afterwards removed to

Carpaix, where the humanity of his goaler greatly mitigated the miseries of his situation; and where he himself established such a character for integrity, that he was amply supplied with clothes and money, on the mere promise of payment when he should regain his liberty. Confidence in him was at length carried so far, that he had permission to visit his native country, on promising that he would return and surrender himself prisoner of war, unless he could prevail on his government to release a French naval officer in exchange. On his arrival at home, he repressed the joyful congratulations of his friends, by telling them to wait, until it could be ascertained whether he could stay at home with honour. The exchange, however, was accomplished without difficulty; and immediately he set himself to work to meliorate the sufferings of his captive countrymen. In these exertions he enjoyed the happiness of being successful. To these events Mr. Howard attributed the direction of his singular benevolence towards those who were sick and in prison, and had none to visit them.

Without being deeply imbued with science, Howard had a taste for philosophical pursuits, and took great pleasure in meteorological observations. In the year 1756, he was elected member of the Royal Society; and afterwards made several communications to the institution.

A few years after his return to his native country, he formed a matrimonial connexion with a Miss Leeds, a lady of most respectable family, highly accomplished, and most amiable in her disposition. Her taste and manners were well suited to her husband; both were truly pious, and ardently attached to each other. At his favourite seat (Cardington) he spent his time improving his grounds, discharging relative and social duties with exemplary fidelity, and growing every day in the love of his neighbours, and in the esteem of all who knew him. But this is a changing world; and soon this scene of happiness was darkened by a cloud which never was dissipated. Very shortly after Mrs. Howard had given her husband a son, she was suddenly snatched from him by death. He felt his loss with all the acute sensibility of a devoted husband, yet bore it with all the submission of a Christian. The simple inscription which he caused to be made on the tomb erected to her memory, shows the character of the man. For this reason it may be worth while to copy it.

In the hope of a resurrection to eternal life,  
Through the mercy of God by Jesus  
Christ,

Rests the mortal part of  
HENRIETTA HOWARD,  
Daughter of Edward Leeds, Esq.  
Of Croxton, in Cambridgeshire,  
Who died 31st of March 1765 aged 39,  
She opened her mouth with  
Wisdom,

And on her tongue was the law of kindness.  
Prov. xxxi. 26.

Mr. Howard always observed the anniversary of this lady's death as a day peculiarly devoted to private meditation and prayer.

This bereavement devolved on him, the delicate and important duty of superintending the education of his infant child. To this he gave that attention which a wise and benevolent parent is expected to bestow. His discipline was firm and strict, but by no means severe. Yet because the child turned out badly, Howard has been accused of wanting natural affection. This charge is refuted by the present biographer in the most complete and satisfactory manner. And it is only mentioned in this brief sketch, for the sake of observing that herein we have a striking example of the depravity of human nature. Nothing but hatred of Howard's religious opinions, or envy of that glory which, though unsought, shed its brightness around him, could have induced any one to originate such a calumny; and nothing but the most diabolical malignity could, in the total absence of all evidence, have founded the charge on one of the severest domestic afflictions that can befall a man and a father in this world of sorrow.

For the purpose of entering fully into Howard's character, and understanding of the motives by which he was carried through his career of unexampled benevolence, it is necessary to attend somewhat particularly to the operation of his religious principles.—It has already been stated that he was an *Independent* and a *Calvinist*. But he was no bigot. His beloved wife belonged to the established church, and it was his constant practice, as long as she lived, to go on one part of the Sabbath to his own *meeting*, and on the other part, to accompany her to the *church*. But it was not in this way only that he showed himself to be of a truly christian spirit. After that severe bereavement of which we have spoken, as soon as he could make suitable arrangements, a regard to his health and spirits induced

him to go again to the continent. Extracts from a *private* diary kept by him on this tour, and intended for his own inspection alone, will show more clearly than any thing else can do the exercises of his mind, and the state of his heart. Of these extracts we shall give several specimens, that the reader may judge for himself of the religious character of the great philanthropist.

It is most manifest that this Diary was kept only for his own inspection; for as to style and manner of writing, nothing can be more careless. The design seems to be to impress on the understanding and the heart by putting on paper, thoughts on which it was desirable to dwell, and feelings which it was intended to cherish. It appears from the following that Mr. Howard did not accomplish some plan, which he had meditated, and he assigns his reasons for this abandonment, in terms which show him to have been a conscientious steward of the talents committed to him.\*

"*Turin* 1769. Nov. 30. My return without seeing the southern part of Italy was on much deliberation as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would as I hope have been contrary to the general conduct of my life and which on a retrospect view on a death bed would cause pain as unbecoming a disciple of Christ—whose mind should be formed in my soul—These thoughts with distance from my dear boy determines me to check my curiosity and be on the return.—Oh! why should Vanity and Folly Pictures and Baubles or even the stupendous mountains beautiful Hills or rich Vallies which ere long will be consumed engross the thoughts of a Candidate for an eternal everlasting kindom.—A worm ever to crawl on earth whom God has raised to the hope of Glory which ere long will be revealed to them who are washed and sanctified by Faith in the Blood of the divine Redeemer! look forward Oh! my Soul! how low, how mean, how little is every thing but what has a view to that glorious World of Light Life and love—the preparation of the heart is of God—Prepare the Heart Oh! God! of

\* In these extracts, the reader must perform the business of punctuation for himself. The biographer of Howard thought it best to make no changes, and we follow him. It will here be seen, that in the days of Howard, *English* education was not much attended to, as a matter of general interest. And even authors left spelling and punctuation pretty much to the printers.



thy unworthy creature and unto Thee be all the glory thro' the boundless ages of Eternity.  
Sign'd J. H."

"This night my trembling soul almost longs to take its flight to see and know the wonders of redeeming Love—join the triumphant Choir—Sin and sorrow fled away—God my Redeemer all in all—Oh! happy Spirits that are safe in those mansions"—

The following letter will be read with interest, as it shows much of the spirit of the man.

"Abbeville, Jan'y 4th. 1770.

"DEAR SIR,—Having an opportunity, by an Italian gentleman with whom I have travelled, I thought a few lines would not be unacceptable. After I landed in France, my first object was Geneva, where I spent some time before I went into Italy. The luxury and wickedness of the inhabitants would ever give a thinking mind pain, amidst the richest country, abounding with the noblest productions of human power and skill. I was seven days recrossing the Alps. The weather was very cold: the thermometer 11 degrees below the freezing point. The quick descent by sledges on the snow, and other particulars, may perhaps afford a little entertainment some winter's evening. I returned to Geneva. There are some exemplary persons: yet the principles of one of the vilest men (Voltaire) with the corruptions of the French, who are within one mile of the city, has greatly debased its ancient purity and splendor. I spent about ten days at the dirty city of Paris. The streets are so narrow, and no foot paths, there is no stirring about but in a coach; and as to their hackney coaches, they are abominable. There were but few English at Paris. I dined with about twenty at our ambassador's (lord Harcourt) I am now on my route to Holland, a favourite country of mine; the only one, except our own, where propriety and elegance are mixed. Above all, I esteem it for religious liberty.

"Thus, dear Sir, I am travelling from one country to another; and I trust, with some good hope, through abundant grace, to a yet better. My knowledge of human nature should be enlarged by seeing more of the tempers, tastes, and dispositions of different people;—but shudder my soul at the glimpse of a thought of its dignity and excellence—for how is the gold become dross!"

"I bless God I am well. I have a calm and easy flow of spirits. I am preserved and supported through not a little fatigue.

My thoughts are often with you on the Sabbath day. I always loved my Cardington and Bedford friends; But I think distance makes me love them more. But I must conclude with my affectionate remembrance of them; and my ardent wish, desire, and prayer for your success in promoting the honour of God, and the love of our divine Redeemer.

"I am truly your affectionate friend, &c.

JOHN HOWARD."

(To be continued.)

From the *Missionary Herald*.

## DESCRIPTION OF JERUSALEM.

By Messrs. Fisk and King.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending towards the east, where it is divided from Mount Olivet, by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom: the same valley, turning north, bounds Zion likewise on the west. The vallies, which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloath. The vallies north and west of Moriah at present are not very deep, Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and the east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and vallies as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person,

who we have not seen for many years, and who has passed through a variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age: but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute and the north-west and south-east are obtuse.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem and the pilgrims' gate of Bab el Khaolee [the gate of the Beloved, i. e. Abraham.] On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset.

We measured the city by paces, and the following is the result:

From the N.W. corner	paces.	
to Jaffa gate, - - -	300	} 768 W. side
to S. W. Corner, - - -	468	
to Zion Gate, - - -	195	
to the bend in the S. wall, 295		} 1149 S. side
to the gate of Mogrebbins, 244		
to the S. E. Corner, - 415		
to the Golden gate, - 353		} 943 E. side
to Stephen's gate, - 230		
to N. E. Corner, - 360		
to Herod's gate, - 359		} 1419 N. side
to the bend, - 250		
to Damascus gate, - 150		
to N. W. Corner, - 660		

The total is 4276 paces, and allowing five paces to a rod, this gives 856 rods, or about two miles and two thirds, for the circumference of the city, and we judged it to be two miles and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it.—Mount Zion was then included, and the city seems from this description to have extended further north than it does now.—The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in

different places to be 40, 50, and perhaps 60 feet. There is a castle with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisan's Tower. For a little distance, near the north east corner there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem; the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans, - - -	10,000
Jews, - - -	6,000
Greeks, - - -	2,000
Catholics, - - -	1,500
Armenians, - - -	500
Total, - - -	20,000

The Jews themselves say, that they have only 600 families of Sephartim, or Spanish Jews, and 25 families of Ashkenasim, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the Eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the east, between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed stood the house of Caiaphas, where Jesus was arraigned and where Peter denied him. The Copts Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which



usually arises a small dome. The windows are small, and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We however see most of the city from the terrace of the convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governour's house. Here you see not a single mosque, but a collection of mosques and oratories. The two principal buildings are called el-Aksa and el-Sahhara. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple and its various buildings, and of the foolish opinions of the Turks concerning them.

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To the Editor of the Religious Chronicle.

SIR,—The following rules of conduct, were drawn up by the Reverend Dr. Doddridge, and inserted by him in the blank leaves of his Bible.

Believing that if *practically* attended to, they may be singularly useful, not only to ministers, but to all private Christians who would increase in usefulness and grow in grace, so that their course may be as a "shining light, which shineth brighter and brighter, until the perfect day," I have transcribed them for the Chronicle. By giving them a place in your columns, you will at least gratify one, and may benefit many of your readers. R—.

1. Let my first thoughts be devout and thankful. Let me rise early, immediately return to God more solemn thanks for the mercies of the night, devote myself to him, and beg his assistance in the intended business of the day.

2. In this and every other act of devotion, let me recollect my thoughts, speak directly to him, and never give way to any thing, internal or external, that may divert my attention.

3. Let me set myself to read the Scriptures every morning. In the first reading, let me endeavour to impress my heart with a practical sense of divine things, and then use the help of Commentators; let these Rules, with proper alterations, be observed every morning.

4. Never let me trifle with a book with

which I have no present concern. In applying myself to any book, let me first recollect what I may learn by it, and then beg suitable assistance from God; and let me continually endeavour to make all my studies subservient to practical religion and ministerial usefulness.

5. Never let me loose one minute of time, nor incur unnecessary expenses, that I may have the more to spend for God.

6. When I am called abroad, let me be desirous of doing good and receiving good. Let me always have in readiness some subject of contemplation, and endeavour to improve my time by good thoughts, as I go along. Let me endeavour to render myself agreeable and useful to all about me, by a tender compassionate, friendly behaviour; avoiding all trifling, impertinent stories; remembering that imprudence is Sin.

7. Let me use great moderation at meals, and see that I am not hypocritical in prayers and thanksgivings at them.

8. Let me never delay any thing, unless I can prove that another time will be more fit than the present, or that some more important duty requires my immediate attendance.

9. Let me be often lifting up my heart to God in the intervals of secret worship, repeating those petitions, which are of the greatest importance, and the surrender of myself to his service.

10. Never let me enter into any long schemes about future events, but in the general refer myself to God's care.

11. Let me labour after habitual gratitude and love to God and the Redeemer, practise self-denial, and never indulge any thing that may prove a temptation to youthful lusts. Let me guard against pride and vain glory; remembering that I have all from God's hand, and that I have deserved the severest punishment.

12. In all my studies, let me remember, that the souls of men are immortal, and that Christ died to redeem them.

13. Let me consecrate my sleep, and all my recreations, to God, and use them for his sake.

14. Let me frequently ask myself, What duty or what temptation is now before me.

15. Let me remember, that through the mercy of God in a Redeemer, I hope I am within a few days of heaven.

16. Let me be frequently surveying these Rules, and my Conduct as compared with them.

17. Let me frequently recollect, which of these Rules I have present occasion for.

18. If I have grossly erred in any of these particulars, let me not think that an excuse for erring in others.

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NEW-HAVEN, MARCH 6.

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DAVID BROWN.

The amount of contributions already taken up in different places, after an Address from this interesting young man, is about two thousand dollars,—a much greater sum than his education has cost. We have no doubt that the interest excited by him in various parts of the country will have a very favourable influence on the cause of Missions.

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WESLEYAN INSTITUTION.

At the late session of the Legislature of Massachusetts, an act was passed to establish a seminary under the title of "Wesleyan Academy." It is to be located in Wilbraham, and to be under the care of the New England Conference. Such an institution, judiciously conducted, as we trust it will be, will be a blessing to the Methodist Church.

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SCHOOLS IN BOSTON.

It is stated that *more than seventy thousand dollars* have been expended the past year by the citizens of Boston in support of their public schools. The different schools were visited on the 18th ult. by the Mayor and Aldermen, "and the examination of the pupils proved highly satisfactory."

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AMERICAN SUNDAY SCHOOL UNION.

The Philadelphia Sunday School Union has for a considerable period been distinguished for its activity, not only in the establishment and management of schools in its immediate vicinity, but for extending its operations to distant parts of the country. Schools in distant places have been encouraged by its publications, which they (at least such as became connected with it) have been permitted to purchase at reduced prices. The number of scholars in the schools thus connected amounts to many thousands.

The advantages of Union among Sunday Schools is very manifest. By means of it the necessary publications both for teachers and scholars can be well supported and extensively circulated. It has therefore given us pleasure to learn that the Philadelphia Sunday School Union has, in connection with Sunday Schools in different States, taken measures for instituting an *American Sunday School Union*, for which an act of incorporation will be applied for at the next session of the Legislature of Penn.—In this way, the benefits of Sunday Schools may be rendered greater and be

better known. The parent Society can furnish its auxiliaries with suitable publications upon the cheapest terms, and throughout all these Schools the best mode of instruction and the proper incitements to diligence will be well understood and have a full and most salutary influence.

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DEDICATION.

The Meeting House of the First Society in Milford, lately erected, was dedicated to the worship of God, on the 26th ult.—The introductory prayer was offered by the Rev. Mr. Scranton; the Sermon preached by the Rev. Mr. Pinneo, the Pastor of the Church, and the concluding prayer was made by the Rev. Mr. Dutton of Guilford.

A numerous audience was highly interested in the several religious services. The cheerfulness with which the members of the Society have met the expense of erecting a large and commodious edifice, and the unanimity prevailing among them, is highly honourable to them and gratifying to the friends of religion.

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ORDINATION.

The Rev. JOEL H. LINDSLEY, was ordained on the 25th ult. Pastor of the Second Congregational Society in the City of Hartford.—Sermon by the Rev. Professor Fitch of Yale College.

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BIBLE SOCIETIES.

In the "Monthly Extracts," of the American Bible Society, are published from time to time, a part of the Reports of different Bible Societies, domestic and foreign. As these extracts are seen only by a part of our readers, we shall occasionally make such selections or abstracts as will be the most interesting and useful.

From the 9th Report of the Cincinnati Miami Bible Society, dated in October of the last year it appears that in compliance with the recommendation of the Rev. Mr. Hall, an agent of the American Bible Society, the Directors determined to adopt efficient measures for ascertaining the number of families in the County of Hamilton, destitute of the Scriptures. They "requested the listers of taxable property in the different townships in the County to take a list of all the families in the County" destitute of the Scriptures; and for the City of Cincinnati, appointed a Committee for each ward. It is a gratifying circumstance, and one which induces us to have a favourable opinion of the moral condition of that part of our country, that this recommendation to the listers was very generally complied with.

They ascertained that in this city in which there are more than eleven thousand inhabitants, only about 50 or 60 families were found who had not in their possession either the whole Bible, or that part



of it which is called the New Testament ; and that throughout the whole of this county, containing a population of above thirty-one thousand souls, between 400 and 500 families, or about 2,300 individuals, are destitute of the Holy Scriptures.

*From the Seventh Report of the Columbia County Bible Society, New-York, Sept. 1823.*

The clamour which still continues to be raised by bad men against institutions like our own, we esteem perfectly absurd. We mean not now to contend for the *truth* of sacred revelation. This has been so often and so ably done ; every objection, advanced by infidelity or ignorance, so repeatedly met and refuted, that it seems high time the subject was laid up as past dispute.

And do any who acknowledge its truth, refuse to countenance and aid societies formed expressly to furnish it to every house ? Then it must be either because they consider the Word of God, though true, yet *unnecessary*, or if necessary that every family possesses, or may possess the book. The first reason confutes itself ; for if it be true in its annunciations of eternal wrath to sinners :—of a way of escape : and of a heaven unutterably glorious, then surely it is supremely necessary to be known by every human being. But the second reason is more commonly offered ; viz. that every family does or may possess this sacred volume. We readily grant that there perhaps cannot be found in this county a family which never was at any time able to buy. But our agent's report furnishes an alarming *proof* that many families are absolutely destitute of a Bible : and we know, that in many instances the hour of ability to purchase has been permitted to pass by. Are we to stand and deal reproaches to these for their improvidence, and let them die in ignorance ; or dispense them the word of life ? There are other families in which the husband does not choose to purchase a Bible, and if the wife be desirous of one, shall we not for her sake and the children freely give ?

We regret very deeply not having been able to procure an agency which should have explored the whole county. The Rev. Mr. Malcom was appointed for the city of Hudson and has actively proceeded with his researches. He visited 172 families which is about one fifth of the whole number in that corporation—poor and rich indiscriminately—in these families were 890 persons of which 577 were able to read—205 were too young to read, and 113, of sufficient age, were not able to

read—*thirty-three families were found wholly destitute of a Bible !* And this, notwithstanding the female Bible Society of that city, has pursued a generous system of distribution for years—there is every reason to believe that in the rest of the city and corporation which he was not able to visit, as many more families would be found also destitute.

*From the first Annual Report of the Iredell County Bible Society, North Carolina, September, 1823.*

Since the organization of this society in January, 1822, \$336 36 have been received into its treasury. This sum has been raised by annual and life subscriptions, by donations, and by the sale of Bibles. After having defrayed the expense of printing the constitution, and two addresses to the public, and of transporting Bibles and Testaments from New-York to this place, and after having remitted \$100 to the parent society, \$185 still remain in your treasury.

All the Bibles which your society has received, cost in New-York \$272 10 but they could not be procured at our stores in Western Carolina for less than \$400, making in our own small purchase a saving of more than \$100. Your society has, since December, had the honour, (though an unworthy instrument,) of putting into circulation 400 copies of the Sacred Volume. But it is perhaps very questionable, whether, if we had no Bible Society, all the merchants would, in six years, sell so many Bibles. One man, in very moderate circumstances, bought of your managers, four copies of the sacred volume, remarking, that he wished every member of his family to have a Bible. It is devoutly to be wished, that his example might be followed by every Christian parent in our country, and in the world !

In view of what this society has already achieved, and of what it has the prospect of accomplishing, your managers desire to express their unfeigned gratitude to Almighty God. Opposition, if it has not wholly subsided, is unable to urge one plausible argument, that has not been again and again abundantly refuted.—“Noisy declamation” and “confident assertions” will never pass with the friends of the Bible for sound argument. They do no credit, either to the intelligence or candour of the man who employs them, and on reflecting minds, they will ever raise doubts respecting the goodness of a cause which is unsupported by better arguments. Bible Societies are, under God, indebted for their existence and unparalleled suc-

cess, to a benevolence too disinterested and too active, to escape the opposition of men, whose lives are at variance with the precepts of the Sacred Volume. But an Almighty arm is stretched out for the protection and advancement of these noble institutions. Who can cast an eye at the astonishing success of Bible Societies, and not be deeply impressed with a belief, that they are destined by the infinite Author of the Bible, to diffuse the light of Divine truth over the world?

*From the sixth Report of the Asheville Bible Society, North Carolina.*

The number of Bibles, necessary to supply the destitute in this county, has not been ascertained by any general and accurate investigation. From a partial and very limited inquiry, there is reason to believe, that the number is much greater than has been supposed. In travelling the distance of ten miles, on a late occasion, one of the board inquired into the spiritual wants of the families he passed. He found only four entire Bibles in the possession of the fourteen families he visited. Five had neither Bible nor Testament. They expressed a desire to possess the Sacred Volume, and a determination to purchase it as soon as practicable. According to the result of this inquiry, it would appear that not one fourth of the families among us are possessed of a Bible. The community in general, it is believed, are better supplied; but the fact just stated, in connexion with others that are notorious, is a proof of the remarkable and alarming scarcity of Bibles in our country. Hence it is evident, that although the distribution of Bibles has been small, the number of families, yet to be supplied, is very considerable. Every family and every individual among us must possess a Bible before our work is done.

*From the Rev. William Fyvie, dated Surat, September 2, 1822.*

As it always affords pleasure to the friends of the Bible to hear of its circulation among the ignorant, I conceive you will be glad to learn that the Gujurattee Scriptures are eagerly sought after in this place.

The second of last month being cocoa-nut day, viz. the anniversary of presenting offerings of cocoa-nuts to the god of the waters, immense multitudes of people were assembled from all quarters on the banks of the Tapee to present their offerings to the river. This being a good opportunity for giving away the Scriptures, I felt anxious, before the day arrived, to know what

course to pursue, in order best to accomplish this object. My house being on the bank of the river, and at a place, to which great numbers resort on this day, as soon as the people collected, about half past three o'clock, P. M. I opened my study window, which faces the river, and when the people saw that I had books to give away, they immediately came to receive them, and I gave away in the course of that afternoon, about eight hundred copies of parts of the Gujurattee New Testament. In this way the word of God is circulating far and wide among the people. From that day I have had many persons calling on me daily from different parts of this extensive city and the neighbouring country, to receive the word of God.

I pray that the Divine blessing may accompany the reading of God's own holy word. I am advanced in the printing of the Old Testament to the book of Psalms, and hope the whole Bible may be completed in Gujurattee by the time you receive this. From the eager disposition of the people to receive the Scriptures, I conceive that a second edition will be required in the course of two or three years hence—by that time I apprehend very few copies of the present edition will be remaining.—Our object has been to make the translation the best we could; but I intend, after this edition is out of the press, should I be spared, to go over it again, and make such alterations as may appear necessary in any place to render the meaning more apparent. I beg an interest in your prayers, and in those of all the friends of the Bible, that I may have grace given me to be faithful in this great work.

The British and Foreign Bible Society generously bestowed the paper for this whole edition, and the Bombay Bible Society has hitherto defrayed the expense of printing, and I hope will continue to do so until the work be finished. A very great expense besides, has been incurred in carrying forward the translation, and in obtaining types, &c. for printing it.

*For the Religious Intelligencer.*

#### CALL FOR TRACTS.

##### LETTER V.

*From a Clergyman residing near the Northern Boundary of the State of New York.*

"The region of country lying along the shores of Lake Ontario, is very destitute of religious information. Many of the inhabitants are in low circumstances, unable to purchase, and consequently destitute of



religious books. To the credit, however, of most of the religious people, there is a disposition to possess themselves of the means of knowledge, as far as they can; and could there be a *Depository of Tracts* in this county, a great many would be purchased and circulated, and much instruction communicated for which multitudes are perishing. Should a Depository be established, I will use my influence to form Tract Societies in all the vicinity.

We are in the midst of a moral desolation which stretches along the shore of the Lake, in which there is as much need of Bibles, Missionaries, and Tracts as in almost any county whatever. Little has yet been done, but great exertions are making by the churches and the few clergymen among us. I wish you would give me the earliest information what you can do in regard to complying with this humble request, made in behalf of perishing thousands."

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For the Religious Intelligencer.

"SHALL I GIVE, OR SHALL I WITH-  
HOLD."

MR. WHITING,

There are few who do not calculate, on the whole, to be generous. They do not, perhaps, agree with all around them, as to the proper object of charity—they have objections, it may be, of one kind and another, to the great benevolent institutions of the day—but they mean, when objects truly deserving present themselves, to show themselves merciful; and by their liberality, to "honour God with their substance."

There is one branch of charity, however, which all agree should be practised—that of *giving to the poor*. Every man, Christian or Infidel, will tell you it is our duty to "have mercy on the poor," and that some of the most precious promises of the Bible are to him who "draws out his soul to the hungry, and satisfieth the afflicted souls." Still there is much difficulty in bestowing alms. Alms, especially money, may be not only of no benefit, but truly injurious. In a most able speech of De Witt Clinton before the legislature of New York, he deemed it necessary to animadvert on the liberality of that State to the poor, as encouraging idleness and vice.

And when a poor beggar, who is a stranger, presents his claim, every man feels himself involved in uncertainty as to what is his duty in the sight of God. If the beggar "is hungry," he can, indeed, "feed him," if he "is thirsty," he can "give him

drink," within the bounds of strict temperance—but if he is going further—if he asks you for the means of procuring a lodging or a meal, when he shall fall among those who have no pity, and will not relieve his wants—you know not what to do. Alas, too often, the bloated countenance, and the fiery breath with which the beggar presents himself to you, are a melancholy proof, that if you give him money, it will only carry him to the grog shop. It may, indeed, procure him a lodging, but it will be a lodging under a fence on the cold earth, or under some shed, because it has turned him into a brute, and he is not a proper inmate of the "habitations of men."

But, Sir, your correspondents "HOSPES" and "S\*" propose a measure which relieves us at once from the pain, when a beggar accosts us, of turning our "tender mercies into cruelty," lest our charity should be perverted. Let us wrap up and put in his pocket, a neat little parcel of *Religious Tracts*. If he calls on a private family, they will procure him a supper, and a lodging; and before he goes to bed, they will be read in his hearing; and while divine truth is distilling like the dew on the little members of the family, it may even reach the heart of the beggar himself. But suppose he carries his Tracts to the grog shop. If the keeper will sell his brandy for *Religious Tracts*, let him do it—and the tract may do more good to himself and his family, and others around him, than the brandy will do hurt to the beggar. At any rate, however the beggar disposes of the Tracts, he puts them in circulation. He carries them, as your correspondents have said, where the pious distributor of Tracts would never go. He carries them to many who never enter the house of God, rarely see a minister of the Gospel under their roof, scarcely read the Bible at all, and are at an awful remove from all the means of grace.

THE BEGGARS FRIEND.

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Extract from Professor Stuart's 'Sermon, occasioned by the completion of the new College Edifice for the use of the Theological Seminary, Andover, and delivered Sept. 13, 1821.'

"But our students, it may be said, (for it has been said,) will be shut out from all inquiry, by the influence of their Creed upon their investigations.

"The answer to this is very short; and simply, that there is no Creed for the students to profess. The constitution has

demanding none of them, with the exception of two points; the first is an acknowledgment that "they believe the Christian religion," the second, "that they are Protestants."

"Beyond this, our regulations do not direct us to go; and beyond this we do not go. Indeed, it would be preposterous in respect to students, who come here for the very purpose of examining what is true in theology, to exact of them as a preparatory step, that they should make a full profession of their faith. Our Founders saw and felt this; and highly important to the young men, as they supposed Orthodox principles would be, they would not do any thing to force these principles upon them, or in any way to embarrass their free inquiries. Nothing can be more unfounded therefore, than the assertion, that a Creed is demanded of the students of this Seminary.

"No; we stand not here on the ground of Catholics, or of bigots. We do not believe that ignorance is the mother of devotion; that knowledge is the enemy of religion; or that there is any thing in our sentiments, which needs to shrink from fair and open investigation. We will not even claim the protection of the Fathers of the New England churches, nor take refuge under the shield of the Reformers and their successors, for our defence. We profess to adopt for substance the sentiments of the Westminster Catechism; but that is not our *standard* of orthodoxy, nor any other human production. In principle, I believe in practice, we are genuine Protestants. The Bible we regard as the *sufficient* and *only* rule of faith and practice. We believe in the doctrines of our Creed, merely because we suppose the bible teaches them. We profess to shrink not from the most strenuous investigation. I am bold to say there is not a school of Theology on earth, where more free and unlimited investigation is indulged, nay *inculcated* and *practiced*. The shelves of our libraries are loaded with the books of Latitudinarians and Skeptics, which are read and studied. We have no apprehensions that the truths which we believe, are to suffer by such an investigation. We feel so well satisfied they are the truths taught by the bible, that we calculate with entire confidence on any young man's embracing them, whose heart is right towards God, and who examines candidly and thoroughly. We choose that he should know well, what antagonists he has to meet in the world; and that he should not be sent out to battle, while he is unacquaint-

ed with the armor, the strength, and the skill of his opponents. Is this bigotry? If it be, then tell us where true liberality dwells. Dwells it where a writer need only have the name of being orthodox, to put him on the list of neglect, if not of proscription?"

From the Boston Recorder.

#### SANDWICH ISLAND MISSION.

*Extracts of a Letter from Mr. Levi Chamberlain, one of the Assistant Missionaries, who last sailed from this country, to a gentleman, in Boston, dated*

HONORURU, OAHU, AUG. 29, 1823.

My Dear Brother,—The present which you made me of a handsome pen-knife, the last time I called at your store, has laid me under an obligation to write to you. Though I have not fulfilled my promise of writing a letter to you with a pen made with the "trifle from Boston," yet you will, I doubt not, be satisfied with the reason I shall assign for not doing it. On our arrival it was thought that a few trifling presents made to the king and chiefs by individual members of the mission, as we had no public offering to make, would be acceptable, and have a pleasant effect. Your knife, therefore, and another trifle, became a present for his Majesty, and it was dignified with his Royal Highness' acceptance.

I have, since I came here, witnessed some interesting sights, and I am encouraged to hope, as knowledge increases, and the glimmering light which has appeared in this dark land arises and extends, that the state of things will be altogether changed. In one instance I have known a chief woman forbid, and prevent the sailing on the Sabbath of a vessel, in which she had an interest, notwithstanding the earnest solicitation of traders and others that she might go. I have seen the house of God in this heathen land, filled with the heathen listening to the words of eternal life as addressed to them in their own language by one of the missionaries. A considerable number of the natives have learned to read and write; and multitudes more would in a short time write a legible hand if they were supplied with slates. We have written to the Board for a large quantity, and it is to be hoped that the good friends of missions in America, if they do not contribute slates, will be liberal in furnishing the means to procure them. A building for a printing office is nearly completed, and Mr. Loomis will



probably, in the course of a few months, strike off the third edition of the Hawaiian spelling book with additions, and an edition of hymns in the native language, part of which has been recently composed.

The natives in learning will keep pace with the missionaries in translations, and furnishing them books. I have given some attention to the language, but various secular duties have interfered with giving my whole attention to it. A deputation from the mission have been absent more than two months on an exploring tour to the island of Hawaii. Their object in going was to collect information, to ascertain the places most eligible for establishing missionary stations, to dig for water at Kairua, one of the most important places on that island, to preach the Gospel as they should be favoured with opportunities, and to make known extensively the designs of the missionaries. They are daily expected to return.

I remain yours affectionately in the bonds of the Gospel.

LEVI CHAMBERLAIN.

#### OBITUARY.

MR. RALPH SHEPARD.

Died, at Amherst, Mass. on the 19th Jan. Mr. RALPH SHEPARD, member of the Senior Class in the Theological Seminary, Andover; and son of the late Rev. Mase Shepard, of Little Compton, R. I. Mr. Shepard was graduated at Brown University, in the fall of 1821, and soon after commenced his course of Theological study at Andover. He became hopefully pious in the spring of 1820, during a revival of religion in College, and at once consecrated his life to the service of the Church. While a member of the Theological Seminary, his frank, generous and affectionate disposition; his friendly and unassuming deportment; his industrious habits as a student, and above all, his character of consistent and devoted piety, gained him the esteem and affection of all his class-mates and of all who knew him.

Rarely has a death occurred under circumstances more calculated to call forth the tender sympathies of our nature, and at the same time to produce a humble adoration of Him whose ways are unsearchable. From early childhood Mr. Shepard's organs of hearing had been affected with a slight degree of obtuseness. About three weeks before his death his hearing seemed to be partially restored. His spirits were unusually exhilarated, yet at the same time he complained of a slight affection of the breast. To regain his health, he left the Theological Seminary on the 10th Jan. for Boston. His friends there soon observed symptoms of derangement, and advised him to proceed directly to Amherst, the residence of his widowed mother and her family. He arrived there on the 12th; not, alas! as usual to diffuse joy over hearts which were most dear to him; for his first salutation told them that reason had lost its dominion. After this he enjoyed no lucid interval;—yet most that he said evinced a heart tenderly and strongly impressed with the value

of religion. His health and intellect both wasted together. On the last day of his life, he lay in a placid, tranquil state—but the intelligence which had so recently beamed in his eye and played on his countenance, was gone. To the last moment, friends hung around the bed of death, fondly hoping to discover one ray of reason ere the spirit fled. But now a gentle sleep fell upon him—respiration became more and more feeble, until pulsation ceased and the bosom heaved no more.

Telegraph.

JABEZ P. MANNING, M. D.

Died, at Marion, Ohio, Nov. 19, 1823, JABEZ P. MANNING, M. D. formerly from Lebanon, Con. Of the character of this excellent young man, much might be said, and his virtues will ever live in the memory of those who knew him.—His life was distinguished by integrity and benevolence. His death was unusually happy. Joyful in the view of a blessed immortality, he left the world with a smile. Some of his last words were—"My mind is not on earth, it is in Heaven!" "Oh, the white robes of Christ's righteousness that are prepared for the saints."—"Precious in the sight of the Lord is the death of his saints."

Communicated.

#### SUMMARY.

The Treasurer of the American Bible Society acknowledges the receipt of \$2084,50 in the month of January. Issues from the Depository in the same period, were: Bibles, 1595; Testaments, 1771: Total, 3366.

During the week ending Saturday Feb. 21st. there were seventeen deaths from Small Pox in the city of New York.

Professor Griscom of New York has issued proposals for publishing a work to be entitled "The Mechanics' and Manufacturers' Magazine," and to be published monthly.

It is stated in one of the the papers published in this city, that at the last enumeration of persons in this State between the ages of 4, and 16, (who are entitled to a part of the school money) "a mother and her daughter in the northern part of the State, were both entitled to school money."

By a report of the War Department, it appears that in December last the whole number of Revolutionary Pensioners was 12,981.

The Governor of Massachusetts has appointed Thursday, the first day of April, as a day of Fasting and Prayer.

The Rev. Mr. Summerfield is expected to arrive soon in this country, in company with the Rev. Messrs. Reese and Hannah delegates from the English Methodist Conference, to the Methodist Conference of this country.

## POETRY.

*Translated from the Latin of FRANCIS XAVIER.*

My God, my Saviour, thee I love,  
Not for the hope of joys above,  
Not for the fears of pains below—  
What love from fear or hope can flow?

Thou on the cross didst me embrace,  
While bloody sweats bedewed thy face:  
For me, O God, thou deign'st to bear  
The shameful cross, the nails, the spear.

Thy precious blood for me did flow,  
For me thou drank'st the cup of wo,  
Died'st on the ignominious tree—  
For me, poor sinner, all for me.

And can I then ungrateful prove,  
And not return thee love for love?  
Let heaven or hell my portion be,  
Still, Jesus, still I must love thee. [Advocate.

## “VANITY OF VANITIES.”

It is mortifying to human pride, to hear the confessions of a man, who has passed through the flowery fields and enchanting paths of life:—but finds at last that the words of the wise man are alas! too true. Lord Chesterfield is universally known as a man of education, wealth, rank and accomplishment; who, possessing all the means of unsanctified enjoyment, and availing himself of all the means he possessed, was better prepared than almost any other man, to make a just estimate of the pleasures of life. At the conclusion of his gay career, he looks back upon the scenes he had passed, and exclaims:

“I have run the silly rounds of business and of pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently, know their futility and do not regret their loss. I appraise them at their real value, which is truly very low; whereas those who have not experienced, always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scene. I have seen all the coarse pullies and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelt the tallow candles, which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself, that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that is past as one of those romantic dreams, which opium commonly occasions: and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it—because I must bear it, whether I will or no—and think of nothing but killing time, now he is

become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey.” [Telegraph.

## THE CIRCULATING TESTAMENT.

In a town in Rutland county, in the time of an awakening, four families were found in a part of the town, which was new, at some distance from each other. Some in these families were deeply impressed. They had between them all but one New Testament. A lad was kept running from one house to another, in this circle of families, to carry this their precious book. One family would keep it a short time, and then send it to the next, and so on, that all may equally share in the benefit of reading this word of life. A minister found them in this situation, and aided them to a better supply.—*Vt. Miss. Reg.*

## POWER OF CONSCIENCE.

The keeper of a turnpike gate, in Washington county, N. Y. had a number of Bibles lodged in his care for distribution. Being at mill, and seeing a poor woman coming to mill with a peck of grain on her back, he kindly asked her if her house was furnished with a Bible? She resuming the question, replied; “Do you think we would be without a Bible in the house?” He apologized, and said, he did not know but it might be thus; and he had in his care Bibles to present to those who had not found it convenient to accommodate themselves with this blessed book.” She retired home, but was tortured in conscience with her own falsehood and proud folly in treating the kind tender as she had done. The fact was, they had no Bible in their house. Her husband was a miserable sot, and had drunk away all their earning; so that the family were miserable. The woman the next day went to the man, confessed her sin, and told him the truth of their miserable situation. He gladly gave her a Bible; and she as gladly received it, and conveyed it to her family. Her husband read it, was converted, and became a sober man; and salvation came to their house. *Id.*

## SANDWICH MISSION.

In addition to the letter which we published in this number from Mr. Chamberlain, it appears by letters from Mr. and Mrs. Stewart, that the mission family arrived at Honoruru, the principal missionary station, the 27th of April, in peace and health.—Messrs. Stewart and Richards were located the 26th of May, at Lahaina, Island of Maui, which is 30 miles N. W. of Owhyhee.—The Queen is their “nursing mother” and pupil.—The missionaries had written to their friends in this country, and sent their Journal by the Arab, Capt. Weeks, 26th of May, via Canton; and also by the Dawn, Capt. Gardnier, for New York, 15th June.

☞ A vessel is to sail from the city of New York, in 8 or 10 days, for the Sandwich Islands.

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